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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

What! dull, when you do not know what gives its loveliness of form to the lily, its depth of color to the violet, its fragrance to the rose; when you do not know in what consists the venom of the adder, any more than you can imitate the glad movements of the dove. What! dull, when earth, air, and water are all alike mysteries to you, and when as you stretch out your hand you do not touch anything the properties of which you have mastered; while all the time Nature is inviting you to talk earnestly with her, to subdue her, and to be blessed by her! Go away, man; learn something, do something, understand something, and let me hear no more of your dullness.

—*Sir Arthur Helps.*

CONTENTS

EDITORIAL—
Notes 459
Over All, God. E. P. Powell 460
The Cleveland Trial. E. P. Powell 460
Actress vs. Archbishop. Joseph Newton 461
The New House. *Edwin L. Sabin* 462

THE PULPIT—
The Church in Relation to Psychotherapy. Harry Westbrook Reed 463
The Indispensableness of God. William Colby Cooper, M. D. 464
Lincoln. George D. Broomell 466
Abraham Lincoln E. A. Coil 467

THE STUDY TABLE—
New Books about the Aztecs. Frederick Starr 468
Greatness. *S. E. Kiser* 468

THE FIELD—
Foreign Notes. M. E. H. 469
Philadelphia Congress 469

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, MARCH 18, 1909. NUMBER 3.

Unfortunately, many have attempted to compound for wickedness in life by purity of belief, a vain and fruitless effort. To do right is the sure ladder which leads up to Heaven, though the true faith will help us to find and to climb it.

—Sir John Lubbock.

Mr. Walter Wellman, in a lecture before the Missouri State University upon journalism, suggested that what the country needs is a great "endowed newspaper." Mr. Wellman is a great journalist and pole-seeker, but he is wrong in his opinion as to the need of journalism in this country. The trouble is that we already have too many endowed papers. Every great city has its daily supported or conducted in the interest of some interest or group of men. Great dailies are, in a sense, endowed by the big advertisers. What we do need is a free press, and the problem of securing it is a difficult one. Papers would be endowed by the very men who practically endow them now, which would leave us just where we are. So far endowments by the people have not been encouraging. But it is well to have a great journalist confess that the press is not free.

The speech of Captain Hobson in defense of the negro troops who were charged with "shooting up" Brownsville, Texas, was braver than his sinking of the collier at the mouth of the Santiago harbor. He denounced the wholesale discharge of the men without trial in words all the more telling for their dignity and restraint. He is one Southern man who dares to maintain that the black man is entitled to justice. He believes, what no one denies, that the white man will remain supreme in this country, but, he added, this "makes it all the more imperative that we should give absolute justice to the black man." These are truly, as the New York *Evening Post* says, brave and true words, and they will find response in the South as well as in the North. After that speech we can forgive the young ex-captain of the navy his somewhat fantastic predictions of imminent conflict with Japan, and his frenzied appeals for an increased navy.

And now we are to see Psychotherapy on the stage. It is young, and we would hardly expect to see a thing of its age to "speak in public on the stage." But William Vaughn Moody has attempted to portray it in his drama, "The Faith Healer." From a literary point of view the play is a worthy successor to "The Great Divide," and its tone has much of the religious quality of Kennedy's "Servant in the House,"—though in the last named play religion is almost indistinguishable from Socialism. This dramatic venture is timely, falling in with the current taste for the recondite, the occult, the mystical. But a reading of the play,—it is to be acted for the first time in St. Louis this week,—leaves one in doubt as to what the author means, and how far he accepts the postulates of the new cult of healing. The doctrine of the drama seems to be that love cures—human love refined into spirituality and touched with a heavenly mysticism. And there it ends, after some love scenes set to words singularly grave and musical.

Our newspapers are too large. They contain so much that is not worth while,—huge masses of ill considered, poorly written matter which neither inspires nor instructs. It would be better to report the doings of the world in a more condensed form, accompanied with an intelligent editorial interpretation of the rationale thereof. As it is, the editorial page, with a few shining exceptions, has become impersonal, colorless, and inconsequential. Henry M. King, who had in him the making of a Matthew Arnold, is buried alive in the office of the St. Louis *Globe-Democrat*. His editorials have grace and charm, but few know who writes them. Watterson belongs now to a former day. His editorials are facile essays, and sometimes oratory set to music. The editorial page of the New York *Sun* is brilliant,—diabolically brilliant,—but cynical, sarcastic, often flippantly peevish. Truly the American editorial page is in a bad way. It hardly commands attention, much less respect. Not less than our fathers do we need the leadership of great editors. Make the newspapers smaller and better and free, and there will be light where now we have clouds of ink.

Can it be true, that news paragraph that a retiring Chief Magistrate of the greatest nation on earth, returning from his address in the South at the hundredth anniversary of Abraham Lincoln's birth, brought home with him to Washington with his railroad luggage "a jug of whiskey"? Can it be true, that news item ten days later, that on Washington's birthday the same retiring Chief Magistrate of the greatest nation on earth, welcoming home the great fleet of the said greatest nation, stood on the deck of one of the greatest ships of the greatest fleet of the said greatest nation, and invited anybody who would, among the sailors, to go down into the cabin and have a drink, or "two drinks, if they wished"? Again, can it be true, that news item a few days later still, that

the same Chief Magistrate of this greatest of all great nations was called suddenly north to stand at the grave of his nephew, a Harvard student, who accidentally killed himself by a fall out of a window of a Cambridge dormitory, under circumstances not to be mentioned? Can a series of such co-incident incidents really be true? But really, if a jug, and if two, why not three drinks, or four?

Over All, God

As the years roll out and the years roll in, nothing can be more impressive than the fact that, work as we will, our plans are not sure of fulfillment. And yet through it all there runs a certainty and a design, to which human reason can only apply the term Providence. There is nothing as yet in nature to forbid faith. It makes but little difference to us how we define God, we have a personal relation to a something or somebody higher than ourselves, in whom and through whom, we live. A corollary of this great fact is that it is wisdom and common sense to make our subordinate planning accord to those great moral laws which express to us the will of the Oversoul. The child cries as soon as he is born, and man never gets quite over this instinct. He may or he may not formulate his prayers in words, he will certainly formulate them in his deed. The most brutish man cannot escape something of this sort, and religion as a science can be nothing else than the science of co-operation between man and God. Laying aside all superstition the most enlightened man finds this instinct for a supreme influence growing stronger as his wisdom increases. The tide of life is never quite lost as to its source. Father and child are one, as Jesus expressed it; they instinctively love. The Universal Fatherhood is felt in the universal sonship everywhere; and there is a mutual seeking and loving. It is not true that God puts forth an effort to rescue us from fallen conditions; it rather is true that the very existence of God is involved in noble doing.

Nor must we overlook the fact that early man was nearer the causative life than we are. What we argue about, he felt. No form of religion has existed that has not worked at this problem of life on the side of hope and love. Yet every religion has dropped into a pathetic state of distrust in God, and fear lest he should destroy instead of save. Co-operation with God has dropped into pacification and an effort at salvation through sacrifice. The hope of orthodox creeds is not in eternal personal activity, but in escape from life and the obligations of life. Is there not in nature a subtle principle that whoever in any way seeks selfish ends makes a total blunder; that self can never be happy except in its relations to others? No person can alienate himself in the slightest degree from any other person and so attain happiness. Asoka, the Buddhist, said, with keen insight, I will never accept a paradise of joy while any other one remains outside in misery. Calvin cannot be shut up in a heaven of real joy while Servetus is outside, for if Calvin be honest his self-seeking will gnaw at his heart; and if he be dishonest he is a liar even when he says he is happy. All the individual and social miseries which we suffer come from this self-seeking.

To be content that the God Will shall be our will, that is that right shall constitute the law of our daily life; to make the universal Cosmic Purpose our purpose; to cease this perpetual struggle for individual content, is the lesson which is forced upon us by the years. We are taught to give up the desire to escape from duty and responsibility; to become reconciled to the thought of endless obligatory labor. We are not constructed for eternal rest, nor for eternal joy as eliminated from eternal duty. That is not true religion which instigates us to get away from the troubles of existence. All joy hangs on victory, all victory on a contest. As we look forward there is but one hope worth the while, that is that we may have more power for right, more knowledge of the right, and at the end remain a child of God in doing and willing, rather than alone in singing and praying.

E. P. Powell.

The Cleveland Trial

It was a limited proposition to be Jesus-like; a twentieth century test of the Parables, the Golden Rule, and the Sermon on the Mount. Are they workable in these days of commercial zeal, or do they remain only as sentimental ideals? Surely this proposition would not have occurred to any previous age since Jesus. It has always been a blunt demand upon us and upon all men to live like Jesus all the time. If we understand the life as portrayed in the Gospels it was a very simple, everyday sort of life, nothing superhuman, and no very severe social limitations, or individual demands. Rather the other way, for Jesus did not take an extreme position in reference to taxes, or wine, or Sabbath keeping.

What have these Cleveland Christians been at heretofore, for we take it that most of them were church members? Had they never before tried to live Jesus-like? Was not that in their covenant? Was the new vow a renewal of church covenanting, or did it record some new determination? If one trust the daily newspapers, it sounds like a thoroughly novel proposition; something quite out of the usual line. Have these people had a clearer light upon what ought to be done? or is religion in Cleveland for the first time to be applied in new directions?

We have waited until the close of this movement in the way of religious life, because any effort in the right direction is not to be discouraged or gainsaid. Only now we think we should have such a report as shall make the attempt of permanent value. We imagine that an honest reporter would give us something like the following. Many good women would

answer that during these two weeks they made a sincere effort to supply their family with wholesome bread; that they were careful to make the home atmosphere sunny and helpful; that they disposed of their possible troubles and petulances without ventilating them through the household. We can very easily hear the voice of a laboring man who says that during these two weeks toil was not looked upon as a grievance; that he did not complain of labor as life's burden; but that on the contrary he undertook to do what his hands found to do for the glory of God and for the help of mankind. We are not at all inclined to believe that the best results of this two weeks' trial will come from rich people who have enlarged their beneficences, given away a larger portion of their incomes and reduced their wasteful expenditures. What the world needs just now is a very simple, commonplace sort of religion, that takes a better hold on the simplest affairs of every-day life, and puts religion into the grooves of the Mondays and the Tuesdays, rather than into the pulpits of the Sundays.

We recall that there have been efforts, many of them, to dress like Jesus, to eat like Jesus, to look like Jesus, to vote—no, not to vote like Jesus, nor to use the plane as any carpenter's son should do, nor to do very much else of the common sort. Then the whole subject gets complicated when we find how much of modern life is wholly unlike that of Palestine. Washing feet becomes absurd where we have no sandals, but wear instead stockings and shoes. We cannot very well recline at table in these days, on one arm, as Jesus and the Disciples did. Baptizing in Jordan was an ablution quite normal, but unlike baptizing in this climate and in our streams; while our method of clothing complicates the affair so as to make it approach the ludicrous when we imitate Jesus. Evidently conditions are so very different that to do as Jesus did cannot cover the matters of walking, washing, eating and sleeping.

Tolstoy considers this business from the standpoint of giving away our possessions, carrying what we do retain in a common bag, where every hand has an equal chance. His experiments along this line have proved fruitless; as also has his living in a rude and coarse manner, while wearing the cheapest clothing. His wife avers that he has never been able to determine the Christ level. He gives away his property and dresses meanly, but he has never quite come to holding all things in common. In the holding of property the line is still undiscovered beyond which one loses his Christianity but on the hither side of which he is still a brother of Jesus.

We imagine the whole subject is most easily solved by agreeing that there is not any obligation whatever upon us to do just like Jesus; either in the buying or the selling or the wearing or the talking. What would Jesus do if now upon the earth? Unquestionably he would dress and eat and act like a man of the twentieth century. We believe he would be a man moderate in his expenses, temperate in his living, and we should expect to find him in a modest country home of his own; which he would not give away in order to live as a peripatetic teacher, with a dozen disciples. He would probably receive us on his porch or veranda, and teach us in his garden and orchard. If we let the problem melt easily down into what can a man do that is straightforward, sincere, modest, temperate, and how can one develop strength of character and ease of moral action; if we say we have resolved for all time—not for one month or for two weeks, but *always* to do that which is manly and helpful, why then we think we shall get very close to Jesus' spirit. It will however bring Jesus into the twentieth century, instead of carrying us back to the first century.

We are grateful to Cleveland, however, and from any standpoint; for what we as a people really and sorely need is ideals. American character lacks a lofty resolution and a well defined needfulness. Religious life is lived too cheaply, too meanly, and, at the bottom, salvation is often a struggle for selfish compensation for what we have but selfishly granted. If we can get Jesus, the real manly Jesus, into American common life, as the national ideal, the business ideal, the social ideal, we shall not fear degeneration.

E. P. Powell.

Actress vs. Archbishop.

Once again the press is debating the old problem of stage reforms, what they should be, and how far they should go. A recent tilt between Archbishop Glennon and Olga Nethersole is a case in point. The prelate arraigned the stage indiscriminately as an evil force, and the actress replied by reminding him that the modern drama found its origin in the Passion Plays, under the sanction of the church. And there it ended, leaving us in a general fog.

In the olden time miracles performed by saints, as we have seen them pictured on the canvasses of Van Dyke, Tintoretto and others, and meant to impress the beholders with the beauty as well as the duty of service, were staged amidst the eternal conflict between right and wrong. On that rude stage, as in nature, the sun often disputed with the clouds for the center of the boards. Satan came also, in comic attitudes, and in comic attire, and almost always got the worst of it. Those rude miracle plays were a great force for uplifting in the mediaeval world. They catered to what seems to be a human ideal seeking ever the triumph of good over evil, but which sees both the good and evil much more clearly in sunshine than in shadow. So long as this ideal can be made to survive and grow, the world is not lost.

But it is a far cry from that naive simplicity to the subtle, artful, insinuating portrayal of "The Devil" by Oliver Herford, founded on the Moliere play of that name, which a man of the world has described as nothing but a long sneer at virtue; a comment, light-

minded, sardonic and cynical, upon the foolishness of moral fidelity. On the other side, it must be said that it is a long step from the primitive simplicity of the Passion Play at Oberammergau, in the Bavarian mountains, to the rich humanity, the appealing spiritual beauty, and the exquisite literary grace of "The Servant in the House." Here, then, is our modern setting of the ancient conflict between good and evil,—the witty, diabolical satire of virtue, the deliberate praise of the vicious life, set over against the most reverent and impressive portrayal of the Christ-spirit in the annals of the stage. And now as of yore men renew their vows to the eternal ideal of goodness, though its victories are less visibly complete amidst the bewildering entanglements of light and shadow in our age.

Long ago Socrates taught that discrimination is the beginning of wisdom; and it is in this middle path that the solution of all stage problems is to be found. There is much that is good even in our contemporary stage,—perhaps more of good than of bad, though that is open to debate. Aside from the movement for endowed play-houses, one finds among plays of recent performance many pictures of truth and beauty, such as "Peter Pan," with its wistful and melting appeal to the Eternal Child; "The Melting Pot," with its plea for brotherhood as against the immemorial race rancors; and, not to prolong the list, "The Regeneration." Even Nethersole herself, as if to atone for "Sappho," is pointing to "The Writing on the Wall,"—a play which throws a ray of white light into the social inferno, both in the palace and in the slum. The drama is ever a sensitive social mirror. Its possibilities for good are incomputable, if the Archbishop and the pulpit in general could realize it. It is the mission of art to extend our sympathies, and such a play as "The Easiest Way" does more to show, with every device of light and color, the path which young girls walk to hell than a thousand sermons could do. That play, like "Salvation Nell," is bad only because the truth it tells is bad.

Our chief quarrel with the stage today is that it is sex obsessed. One would think "The Girl Question" the largest issue in moral life, to judge from the use made of the sex lure, to say nothing of the exhibit of muliebrity on the current boards. The love of man and woman has a holy and never-aging charm, and it will doubless always hold the center of the stage. But a comedy like "The Soul Kiss,"—its very title seeking to blend spirituality and carnality, heightening the delights of lust by a blasphemous attempt to synonymize wantoness with worship,—is almost the last degree of vulgarity. It is, as one has remarked, nothing but a morbidly lascivious, libidinous, lecherous succession of salacities, beside which "Mrs. Warren's Profession" is a scientific thesis in the form of an Ethical Culture tract. The first act is a deliberate attack upon the sensuality of the spectator, set to a running accompaniment of jokes that make a mockery of marriage. And this is only one of many girl shows whose stock in trade is the glamorous hinting of every manner of illicitness.

Some say, offensively and falsely, that this tendency is due to Semitic avarice. Others that it is the method whereby a syndicate coins money out of shame. No, these only cater to a prevailing taste,—the worship of the great goddess of Lubricity, against which Matthew Arnold warned us long ago. The appeal is always the same, whether obscenely, as in "The Soul Kiss," or disguised by the witchery of sensuous music, as in "The Merry Widow." The attraction is the body,—the body of woman, not the body in its beauty alone, but the body in its call to the lower senses. This insidious disparagement of the decencies through the Girl-Show has become a public nuisance. Yet the great moral daily press is silent. The pulpit has little influence for that it has no discrimination, and stupidly condemns all plays because some are bad.

The remedy is not in a gloomy Ibsen clinic. Not many care for a dissecting room. Taine tells us that the audiences at the Globe theater shouted at seeing nothing more than a reflection of sunlight on an old wall. It is that sunlight on the wall that appeals today. Give Ibsen a rollicking chorus or two, and his secret might get out. He is, at present, for the most part as false to life as "The Merry Widow,"—only he is repulsively false, and she dances in the light that is on the wall. The corruption of the stage is not in the drama that depicts life, but in that which sees it out of angle. It may be that an actress and an archbishop can join hands in the light that plays upon the old wall.

JOSEPH NEWTON.

The New House

Now are the builders gone;
  Waiting the new house stands,
For the last, last touch is on
  From the last, last workman's hands;
Spotless and clean and sweet
  From rafter to tiniest thole—
But a structure still incomplete,
  Waiting the birth of a soul!

Straight are its walls, without;
  True are its rooms, enclosed,
Plastered and planed about
  As the craftful plans disposed.
That its body may perfect be,
Long have its builders toiled;
You, who will enter, see
  That a soul be its unsoiled!

You, whose faces will peer
  Out from its casements wide;
  You, who partake of, here,
  What the arm and brain provide;
You, who will slumbers know,
  Who will tread each floor and stair,
Whose children shall upward grow,
  Take care of this house—take care!

Yours to awake, inspire,
  From cellar to roof above,
With lamplight and warmth and fire,
  Laughter, and tears, and love;
With labor and aims afar,
  With cheer when the day is through;
Yours is to make, or mar—
  For the soul of the house is *you!*

—Edwin L. Sabin.

THE PULPIT

The Church in Relation to Psychotherapy

A Paper Read Before the Universalist Ministerial Association of Chicago, March 1, 1909.

The topic presupposes the existence of the institution, known as the Church, and of the movement, known as Psychotheraphy. It does not lie in the province of this paper to prove the existence of either. And I shall discuss their merits or demerits only as they deal with the relations of both.

The problem is important and timely, and is demanding of the Church a statement of its position. While it will doubtless be an open question for some time to come, yet the world is waiting to see what the church will do. When we view the history of the church and see how periodically she has been wise and foolish and how persistently she has championed innovations, and with what tenacity she has defended all sorts of propagandism, we are forced to be cautious in saying just what shall be the attitude of the Church in this movement, which today is assuming great proportions, One has only to glance at the bibliography already dealing with the question to realize to what extent it has taken hold of the public mind. The Church cannot afford to make a mistake. She has enough blunders to her credit already. For the good of her life and for the benefit of man she needs no more. We cannot overestimate the importance of the theme before us.

There are certain objections to a close relationship of the two. Dr. Joseph G. Crooker views it as "A New Danger to the Church," basing his position upon certain facts as he sees them. He says:

"The healing ministry of the early church lapsed and the present efforts, however differently organized, represent, not evolution, but retrogression.

"The powerful psychic element should be left in the hands of those especially trained to deal with it.

"A mind cure department in any ordinary church would bring on a fresh crop of new ills and ailments, and would overload the church with freaks and fanatics, who would divert its energies from sober tasks to fantastic occultism.

"The differentiating of religion and medicine, the "medicine-man" having ceased to be priest and vice versa.

"Psychotherapy cannot compete with Christian Science, nor win back from that "epidemic," as Dr. Crooker calls it, those who have gone from our church.

Another man comes forward and says that "Psychotherapy is not religious." He points us to the facts that in the psychological clinics of Dr. Berillon of Paris and Dr. Bramwell of London, the sick undergo treatment divested of all mysticism and religious jingoism, and he claims that a larger percentage are healed than can legitimately be claimed by any cult. However, on this last named point there is a difference of opinion, as it has been just as positively stated that in those classes of diseases where cures are wrought there are the same percentages of cures by all the methods. It is again argued, as touching the religious aspect, that cures are effected just as successfully by those who are reputed to have no religion as by those who have. Dr. DuBois of Berne, Dr. Berillon of Paris and Dr. Tuckey of London are notable examples and make no use of religion in their practice, yet they are all equally successful. It has also been looked upon by serious minds as a "fad." Social fads are bad enough, but Church fads are worse, and if it be only a fad the Church will be justified in ignoring it altogether, for, as Professor Caldwell of Lombard says, "It will have its day and cease to be." So apparently bitter have some of the attacks been upon the introduction of Psychotherapy into Church life, I have waited for some one to cry out "Frenzied Faith." But I have waited in vain, for they have been content to call it a fad.

Then there are others who, to use the language of Dr. Shutler, "View it with some degree of uneasiness." They question whether the tendency to "reunite the physician and churchman in one and the same character will, in the long run, subserve the interests of either science or religion." It is thought that the physician might become a minister and combine the two, but that the minister could not rightly become the physician. It is argued that the need of the Church is to realize its highest mission, that "it has enough to do to attend to the moral and spiritual needs of mankind."

Thus I have traced briefly, I trust not too much so, the main objections to any close relationship of the Church and Psychotherapy. May I now turn my attention to the other side?

The Church is a present day institution, designed and maintained to be of service to men here and now. It has to deal with man's varied earthly experiences in all his relations to present day affairs. The time is past when the Church was looked upon only as an instrument by which to die, and like the old-time insurance, you had to die to reap the reward. Few there are who will deny that the Church is an institution to live by and in and with. The Church no longer works upon the soul and ignores the man.

Here is a man, whom we look upon as the crowning act of creation. Yet view him, in the environment of the present social, industrial and political order of things, his body, mind and heart sick because of errors, selfishness, fears and greed. His life is so crowded and in many cases so polluted, that it is difficult for him to sense the being of God. The question is, shall the church stand by dumb and passive in the midst of such conditions, without raising its hands to minister unto him, when it has it in its power to do so?

Psychotherapy is claimed to be a moral work. Dr. Worcester, at the head of the Emmanuel Movement, says: "The task we are attempting is above all a moral undertaking. In the majority of cases, before the patient can be restored to health, it is necessary to eradicate powerful habits, to supply new motives, to supplant the most intense egotism by new and real interest in others, to hew out new paths in the brain, sometimes to create or recreate a will." Dr. McComb says, as a result of his experience in the work, that "At bottom, the majority of functional nervous disorders are diseases of character, and such diseases can be cured only by forces that are moral and spiritual."

It is also claimed that it is an ethical work. "Our chief interest in men and women," says Dr. Worcester, "is a moral and religious interest. * * * Our work is essentially ethical and spiritual." "In other words," he continues, "we desire not merely to give them temporary relief, but to do them permanent good, to open to them the possibility of a new life." I have not the time here to give illustrations, and you have learned of them as well as I; but I will give this one quotation, which Dr. Worchester gives in his book "Religion and Medicine," as coming from men who have not thought seriously of religion for years,—"I don't know whether I am going to recover my health, and the curious thing is I don't care now

nearly as much as I did. But if I live I am going to be a better man than I have been in the past."

Again it might be looked upon as a work equal in merit to that carried on by our Institutional Churches, and may be a crowning part of that kind of church life. The Institutional Church has been tested by years of experience, and while there have been some failures, yet we are safe in saying there is more institutional work carried on in the churches of all denominations today, than ever before. But is it not just as important to strengthen a man's mind as it is his body? Is it any more religious to find a man a job, than it is to enable a man to work? Is it any more Christian to teach young women to sew, cook and trim a hat, than it is to cure them of mental idleness and frivolity? Is it not just as worthy to cure a man of the use of stimulants and narcotics, as it is to get him working in a citizenship league? In fact, is there any legitimate reason why the church cannot take up this work with just as much propriety as it does the institutional work?

We must also admit that in Psychotherapy the miraculous has no part. Some cures are effected which seem marvelous, but they are the exception, and are not worked or sought for. The desired result is usually attained by careful, patient but persistent work. And in fact, to cure a man physically is not the whole aim, any more than to make a good athlete the end sought for in the church gymnasium. The cure, surroundings and associations are just so many beneficent influences, calculated to arouse the higher life in the man. And the part played by man's mind and moral nature in the cure, lends itself toward the higher appeal in a man's life.

We also admit that there are dangers connected with the use of this subtile and powerful psychic element. It should be used only by the competent and then with extreme care. There is also danger in over-emphasizing the work of healing, but not so great as some of its critics claim. Then there is the danger that in the hands of some over zealous workers it would be carried on as with a trumpet from the house-tops. All of these are possible in the hands of the incompetent and misinformed.

There is evidently a pressing need of a new education of the public mind. The American people have, in the past few years, been subject to teachings, extreme and unscientific, by various healing cults. The effect has been that people are crying for abnormal and miraculous results. Nothing is more foreign to psychotherapy. The cure of certain diseases by mental and moral forces is accomplished by the quiet unostentatious way of pure science, and is not necessarily or usually abnormal or miraculous. Opportunities should be made and used to educate the public mind in the fundamental facts of psychotherapy, to counteract its exaggerations and errors.

An unquestionable benefit to the work of a qualified minister engaged in the practice of Psychotherapy would be in the increased usefulness to his people, incident upon the "heart to heart talks." The minister's position would be dignified, and pastoral calls would have some meaning, aside from mere sociability. It may be argued that the minister is too busy a man to undertake such demanding work, yet I know of no better way in which he could spend his time to the profit of his people. With a proper adjustment of himself to his work this would be no serious objection.

It is true too that every minister is not fitted either by training or temperament to carry on a work as outlined by Dr. Worcester and others. However, most ministers have a good foundation, by reason of the training in the schools, and through experience in ministerial work, upon which to build. A thorough course in psychology and psychotherapy would doubtless equip a minister who has the temperament and liking for it so that he could be efficient in the art of mental-healing.

The question as to our own Church taking upon itself this work, is simple enough. If it be a work for any Church, then the Universalist Church is a logical one to enter into it seriously. There is no possible antagonism between Universalism and Psychotherapy. I have always maintained, as I have preached, that members of our Churches have no logical reason to withdraw their membership to unite with some of the "New Thought" movements; that there is alleviative and curative power in our faith. I have demonstrated this fact to my own mind's satisfaction on many occasions during the past few years.

And a further study of the present movement has enriched and strengthened my belief. At least five of our Churches have already become active in establishing psychotherapy as a part of their church work.

In conclusion then I would say:—

1. That the movement is in line with evolution, and is far superior to a large part of the work carried on by the Church in all the centuries.
2. That no one should enter into its work without thorough preparation.
3. That a carefully planned course of instruction should be given by every Church carrying on the work.
4. That psychotherapy should not and does not enter the field as a competitor of Christian Science.
5. That in the broad and true sense of the word, psychotherapy is deeply religious, and does not pretend to use "mysticism or jingoism."
6. That psychotherapy is no "Fad," but is purely scientific, and has a historical setting.
7. That the practical work of psychotherapy is physical, moral, ethical, and leads to the spiritual.
8. That the Church would do well to be friendly and not antagonistic toward the movement, and may legitimately use psychotherapy as a part of its work for humanity.
9. That our own Church, by carefully and systematically entering into the work of psychotherapy, has an opportunity to increase its efficiency in the world.

HARRY WESTBROOK REED.

The Indispensableness of God

Is God necessary to a tolerable human existence? Lately I have come to feel that the foregoing is a legitimate question. I have long been, and certainly shall be, to the end of my life a confessed religious skeptic, as the phrase goes. If then I am capable of thinking effectively, and especially if I represent a considerable class, my affirmative consideration of this question ought to posses triumphant significance for the working religionist.

I am aware that—judging from surface appearances—many seem to get along tolerably, if not positively well without God. But is it true that however lightly and flippantly one may live, he lives without a sense of God? I will put it more strongly, and ask if it is philosophically possible for a human being to live, not merely tolerably, but at all, independently of God? If it *seems* that the thoughtless and frivolous as they career through the bright heydey of life, do

not need God, will not a final analysis of the situation develop the fact that they do? However sure as the materialistic pessimist may become in his conviction that God is not, is it certain that he is, consciously or not, living without God? The brainiest, and unhappiest man I know, said this to me in a private letter: "I am chained to the frozen heights of existence, and Truth is the vulture that is pecking at my vitals." What a wail is that! In a later letter, an answer to one of mine in which I had rallied him on his negligence as a correspondent, he said: "Letters between friends are but cries from passing ships in a storm that will engulf them." This man has waded out into the deepest, darkest depths of philosophy, and is intellectually convinced that there is no God. It seems to me that an argument of no inconsiderable value against his conclusion inheres in the fact of his unhappiness. He is out of sane relation to cosmic expression,—he is not normal. This, merely by the way.

I shall now consider some of the logical obstacles to a belief in God. I do this with the hope of enlarging the usual religionist's scant tolerance of free-thought opposition, not with any expectation or desire of shaking his convictions. If he is happy in them, that is sufficient.

Some one said substantially this: "Give me God, and I'll risk the rest." An enlarged conception of deity exhaustively justifies this optimistic proposition. If the man who said it lived in ancient times, he was either reckless to rashness, or was a free thinker. Under the rule of the ancient tyrannical and vengeful God, who exacted unlimited amounts of placation and flattery, the risk was indistinguishable from a diabolic certainty. The modern conventional God is more just and a little more merciful. But his irrational severity is considerable enough; we must trim very nicely to keep within his forbearance. He says to his human creatures, "Take no risks; as it stands (owing to Eve's misadventure) you are lost—doomed to eternal damnation." Your only hope lies in your capability of *believing* in a particular thing; he that believeth and is baptized shall be saved; he that believeth not shall be damned." It is notable that this dominant scripture holds no reference to moral conduct. It is not surprising, therefore, that the Christian church puts vastly greater stress upon belief than upon righteousness. This arbitrary rule dominates orthodox religion, and accordingly the poor heretic is put out of the church for a *theological,* not a moral reason. It is thus seen how much depends upon the character of God. It is seen too, that most that passes for religion is as cold and heartless a thing as mere ecclesiastical machinery. In my late booklet, "The Primitive Fundamental," I say this about God and religion: "Generally stated, God is a theory; the God of the masses is an amplified and divinized man with a local habitation; the true God is the way and the way is the meaning and method of the Absolute. True religion is the seeking the way and pertaining to this are the amenities and the humanities." The millions are not yet ready for that type of God; it (He) lacks the warmth and immediateness which are thought to characterize the anthropomorphic, passionful and partisan God. But the world is moving. Men are beginning to think, actually *think.* This is the momentous fact that accounts for men's defection from the church. They are in the van of civilization,—the church, alas! is in the rear. But this is somewhat digressive; I am to attempt to prove the necessity of God.

In the onset, I posit that what is generally true of myself, is true of everybody else. The validity of this statement is undeniable with reasonableness, provided we admit variation in degree dependent upon adventitious conditions. I am inescapably, and therefore confessedly and professedly, a pantheo-monistic agnostic. This does not make me peculiar, for it is true of all of us, except as to confession and profession. No proposition in geometry is more demonstrable than is the truth of this statement, thus: First, with philosophers, it goes without the mention that all hard thought ineluctably leads out to pantheism. It is scarcely necessary to state here that pantheism is essentially monism, whence the monistic factor in the case. Second, there never was a religion which was not based on pantheism. The possibility of religion has always depended upon the fact of God. This awful fact has always depended upon, and always must depend upon, the essentialness of three mighty attributes—omnipotence, omniscience and omnipresence. God without these would not be God. Without adverting to the necessity of pantheism as a consequence of the first two attributes, I simply submit that God's omnipresence *is* pantheism. God's immanence is inseparable from the God fact. So, therefore, there is no point in the universe which does not measure both the center and circumference of deity,—all that is, is saturated with God. If there were a hell, that would be as much God's home as would be heaven. The minister very properly proclaims from his pulpit, "God is all in all!" This is pure pantheism. What a commentary is held in the fact that theology has planted pantheism on an unshakable foundation, and then fled from it in horror! From the foregoing, it is clear that pantheism is as truly a religious as it is a philosophic fact. This strikingly illustrates the great truth that there can not possibly be any conflict between a real philosophy and a real religion.

That we are all agnostics, can not be denied within straight sanity. Whatever may be our eschatological theories; however profoundly we may *believe* in God and immortality, we are forced, at the last, to confess we do not *know.* Not one of us can do so simple a thing as to go before a magistrate and swear that God and immortality are facts. We are, *nolens volens,* all of us agnostics—we do not *know.* It is thus seen that whatever may be our surface differences in religion, we are all in *final* agreement, and we all stand on the same platform. This puts a climacteric emphasis on the sweet and gracious fact of our brotherhood.

I now approach the equally impossible part of my subject,—the discussion of God. Start from whatever point I may, and go in whatever direction I shall, I will at last impinge on an imperious countermand. I shall, in the end, be flung back into my own cramped and puny sphere of egoism. Largely contributive to an enlightened view of the vast subject are the philosophic disciplines which, from lack of space, I can scarcely more than name. They depend upon the identity of mind and matter; the final subsumption of the relative into the absolute; the ultimate oneness of the noumenal and absolute, etc. Each of these is as demonstrable as is the binomial theorem, and in my recent writings I have discussed them *in extenso.* Under severe analysis and synthesis, their affirmative evidence accumulates a logical momentum which avidly projects their essences through that epoch which marks the mergence of the finite into the infinite. In slight illustration of my meaning, I may here submit that only the *fact* of the agelessness of the universe is thinkable.

Here is a fact, mightily worthy of the reader's consideration: The dominance of natural law, accepted as a cosmic factor, is not compatible with the dominance

of God's immanence—one or the other must go! Under mental microscopy the *distinction* between "God" and "Natural Law," fades into nothingness. This is at once the reason for, and the consequence of, that pantheism whose inevitableness and scope put it in coincidence with the primitive subdamental—*The substance of all that is, always was, and always will be.* Must we conclude then that God is a universal essence; a pervading divine aura whose instant-constant assertiveness accounts for everything? These inevitable conclusions assure the identity of God and Nature; God and evolution; God and everything,—that irrepressible pantheism again!

I have presented a few of the jagged obstacles to our progress toward the personality and intimate fatherhood of God. What are we to do? Are we justified by the persistence of our spiritual outreach; the eternal question and appeal of our souls; the indestructibility of hope, and the sacred and sweet filial impulse in relation to the Supreme, in slurring over philosophic asperities, and leaping with glad hallelujah into the waiting arms of a putative heavenly father? It must be true that we are, for, buttressed with inexorable logic, this impulsive argument becomes impregnable. Cosmic consistency and natural reciprocity will have it no other way. There is no answerless question. There can not be, for the answer antedates (essentially, not chronologically) and projects the question,

That question which springeth for aye from the soul,
With its trembling hope, and its fear—
Shall't meet its response? Shall the parts merge in whole?
Shall endless procession end here?

"If a man die, shall he live again?" That is the awful question that has rung down the ages from chiliads before the time of dear old Job. No fact is more fixed and eternal than is the fact that there can be no answerless question. Job's momentous question has an answer. Beyond the possibility of doubt, it has an affirmative answer, for an answer is not an answer unless it is intellectually apprehended and consciously appropriated, and this answer can not be apprehended and appropriated this side the grave. Every question exists by complement, and this question of questions can not possibly be an exception. The abiding place of the complement of this question is *necessarily* beyond the limit of "this vale of tears." If my reasoning is correct here, immortality seems assured.

I submit as the *core* fact of God's certainty this: *Without God, thought itself is impossible.* Without noticing the scores of affirmative side arguments that converge into this postulate (I deny that it is a postulate), I shall drive, head on, into the final clincher: To think is to relate, and the Relative is ultimately resorbed into the Absolute, and the Absolute is God. The indisputable in identity of the Absolute and the Noumenal certifies this logical climax.

Simply and easily enough, we know that personality is a fact. We know eagerly well, there is no thing without the Noumenal—God. It follows incontestibly that if there is no thing *without* God, all things are *within* God. God is the supreme expression of personality, as he is of every thing else. Jehovah then is a personal God.

I submit that fatherhood is an essential constituent of Godhood. All that is inheres in God, even as God inheres in all that is—pantheism again! Dear Christian friend, do you shrink from pantheism? Why should you when, as we have seen, it is perfectly and directly compatible with God's personality and fatherhood? You cling to monotheism, which is all right, but I ask you to realize that at the last, monotheism and pantheism are one and the same thing. With this broad and generous view of God, you can be more deeply and devoutly religious than you possibly can under the trammels of theological machinery with its accumulation of mummeries. In "mummeries" I do not include music or any other uplifting accessories. The thing to do is to deinstitutionalize theology, and institutionalize *religion,* and the only real religion there is in the world expresses itself in *good deeds*—that alone. We can only sin against each other. The pat pulpit phrase, to "sin against God," is a blasphemous platitude. Think of assuming that puny man can disturb the equanimity of God. You can not "violate" any of God's laws—they are fixed, eternal and *inviolable.* The logic of progressive enlightenment focuses upon two over-mastering certitudes. These the saving remnant is pushing into prominence and dominance as the decades are told. They are as broad as the universe, and as comprehensive as love. They are expressed in that divinest of formulæ—The Fatherhood of God, and The Brotherhood of man.

Cleves, O. WILLIAM COLBY COOPER, M. D.

Lincoln

So keen is the search in these days for anything pertaining to Abraham Lincoln that it has occurred to me, though late, that I might possibly contribute something of interest.

I suppose there are few now living who were present when John C. Fremont was nominated for the presidency at the National Convention in Philadelphia in 1856. Of these few I am one, and it was in this convention that I first heard the name of Abraham Lincoln so as to notice it and take it into my memory. As is well known, he received 110 votes in that convention for the office of Vice President, William L. Dayton receiving 259, and afterwards the entire number.

I was much interested in the Lincoln-Douglas contest in 1858, and greatly disappointed when Douglas gained the prize. When it came to the presidential nomination, my preference was for Seward, and although state pride had its influence, I had at the time a distinct sense of disappointment that Seward was not named. This, however, soon passed away, and I was in full sympathy with the all-pervading enthusiasm for "Old Abe." It now seems strange that this man, then but 51 years of age, should have acquired the sobriquet "old," and we are led to assume that it must have been given him as an expression of intimacy and affection.

I attended the great ratification gathering at Springfield in August, 1860, in company with David Slocum, then quite a young man, but who long ago crossed the Great Divide. So completely over-run was that small city on that occasion that we considered ourselves exceptionally fortunate in being able to crawl through an open window into a side-tracked railway car for a night's lodging. In the morning, after getting a bite at a huckster's stand by way of breakfast, we went, while the procession was forming, to look for Lincoln's house. In a short time we found ourselves on the opposite side of the street from his residence, and saw the tall form of the great rail-splitter standing alone at his gate looking towards the city. Had we acted promptly we might easily have been the first to receive a handshake on that occasion, but diffidence restrained us a little and when we crossed the street we were simply part of a small

but rapidly enlarging group. Soon the van of the procession drew near and Lincoln took his stand on the low, broad border of the steps leading into the house, which position he maintained for hours, while the great parade passed. Finding myself thus advantageously situated for viewing the procession, I remained in and about the yard, dividing my attention between the passing pageant and the man in whose honor it was given. All this is simply leading up to one statement that I wish to make. Much has been said of Lincoln's personal homeliness, and certainly no one would accuse him of having been a handsome man. But in this long opportunity of observing him closely, so genial was his manner and expression, and so commanding, yet engaging, his personality, that it did not come into my thought that he was not good-looking.

After Lincoln's election I read every word of his published utterances, messages, letters, speeches, etc., and I suppose I was one of hundreds of thousands who did the same. Of how many Presidents can this be said? I know of no other. Many of these utterances seemed to appeal to me in point of interest as though addressed to me personally. No doubt such a feeling was common and that this in great measure explains the affection in which he was held.

In mid-summer of 1881 it was my good fortune to spend a day with Chauncey Cleveland at his home in Windham, Conn. Mr. Cleveland, then in retirement, had been long in public life, had held every office of any prominence in his own state, and had several times represented his district in congress. He was a gentleman of the olden time, one of the sort whose acquaintance is naturally sought and without much difficulty obtained. He knew all the men prominent in public life during many years, and had personal acquaintance with every President from Andrew Jackson to Andrew Johnson, inclusive. He was a man of rare conversational powers, and having so good an opportunity, I drew him out in regard to many persons with whom he had been familiar. After many had been canvassed in this way I asked him what man of all he had known in public life he considered the ablest. He answered instantly, "Abraham Lincoln," and in a manner that seemed to indicate that in his mind there was no close second. I then said, "If Lincoln was a man of such rare powers notwithstanding his very limited opportunities in early life, what would he have been if he had had the advantages of what we now regard as a liberal education?"

His answer was: "Oh, it would have spoiled him. He would not have been the same man at all. His greatness was inherent in himself, and a college course would have overlaid and obscured his native qualities and made him like other capable men having like advantages." This estimate of Lincoln by one so competent to judge has always been of great interest to me.

A poet has said:

> "Talk not of grief till thou hast seen
> The tears of warlike men."

When reading the bulletins announcing the death of Lincoln on the morning of April 15, 1865, I saw strong men turn away with tear-filled eyes and speechless with grief.

So much in regard to the martyred President. Now a little concerning his son, Thomas, or "Tad," as he was always called.

Shortly after the President's death Mrs. Lincoln came to Chicago and took rooms at the Clifton House, corner of Wabash avenue and Madison street, having "Tad" with her. The lad soon made the acquaintance of some boys in the vicinity who belonged to the Dearborn school, of which I was then principal. Soon I received a message from Mrs. Lincoln requesting me to call upon her in regard to school matters. I found that her son wanted to go to school where his new acquaintances did and she simply wished to inform herself somewhat in regard to the situation of affairs. The result was that "Tad" was enrolled as a member of the Dearborn school, situated on Madison street opposite McVicker's theater.

In a scholastic sense I cannot recall any other intelligent boy twelve years old who was so backward as "Tad" then was. When asked for some explanation of his backwardness he said he had a tutor in Washington, but "I didn't like him and he didn't like me, and between us we didn't learn much." He was placed in what would perhaps correspond with the third grade in our present classification, which was quite as high as his book attainments would warrant; but during the few weeks he remained with us his progress was very marked.

The first thing noticeable about "Tad" was a slight impediment in his speech, or indistinctness of articulation, which probably needed only a little careful training to be overcome. He was about average size and pleasing in appearance. He was very earnest about anything he had in hand, and while very active, his behavior was in every way so satisfactory that I incline to take with some allowance the stories told of his prankishness in the White House. He seemed to be quite oblivious of any distinction growing out of his parentage and previous experience and to be absolutely destitute of antipathy on account of color. I recall going into his class room on one occasion when "Tad" happened to be standing between two negro boys in a reading lesson. He was intent upon the lesson and I am certain it never occurred to his thought that his neighbors were objectionable. On account of his father's relations to the negro race the incident impressed me and remains in my memory.

Anyone in distress could always count on "Tad's" sympathy and assistance; and then, as now, the colored child was subjected to more annoyances than his white schoolmates. There were those who were inclined to have "fun" with the colored boy with little reference to his comfort or convenience. One day "Tad" came to me to ask my interference on behalf of "a colored boy down in the yard. The other boys are teasing him," he said. "They have taken his cap away and won't give it to him and he feels bad about it." I need only add that "Tad's" interference had done away with the necessity of mine.

The summer vacation put an end to the membership in that school of this interesting lad. Before the opening of the fall term he had gone elsewhere with his mother, and of his subsequent brief life I know nothing more than what the public press has chronicled.

GEORGE D. BROOMELL.

Abraham Lincoln

As mountains great, in glories grand arrayed,
Admired and loved by each succeeding age,
Are firm 'midst wars the elements do wage,
And all our homes enrich, and quicken trade,
Supplying everywhere essential aid
By giving of their coal and precious ore
From out a rich and almost boundless store,
Well guided faith in them not once betrayed;
Thou, rugged Lincoln, champion of the right,
Though storms terrific raged on every side
Unmoved remained, and by thy love and might
Sustained and blessed a nation sorely tried,
And now thou art, upon thy well-won height,
To all the world a glorious beacon light.

Marietta, O. E. A. COIL.

THE STUDY TABLE

New Books about the Aztecs.

For almost four hundred years the Aztecs have been the subject of study and description. The old-time Spanish priests were never weary of discussing their religious practices and their complicated system of time-reckoning. Molina's great dictionary of the language appeared in 1555 and the second edition of 1571 was one of the most extended lexical works at that time in existence. To explain the Aztec use of the cross as a symbol and the practice of infant baptism, communal eating of the god, etc., the priests assumed an early contact between Mexico and Christendom. Since that time there have been repeated attempts to prove connection between Aztecs and other peoples. Humboldt found a similarity between the calendar systems of Mexico and Asia; Mrs. Nuttall tries to prove identity between various fundamental ideas of the Old and New Worlds; Gumesindo Mendoza made a comparative study of the Sanskrit and Nahuatl. These are but representatives of the great list of students who have, in one way or other, tried to show a relationship between the Aztecs and other peoples. Hence, Mr. Denison is by no means making a novel essay in the two works before us. His attempt to prove that the Aztecs are related to or descended from Asiatics is based upon linguistics. The work of that sort heretofore has been unsystematic, superficial and without an adequate knowledge of linguistic method. Workers in the Mexican field have been little impressed by it and have come to look with distrust upon all such attempt. Mr. Denison's **Nauatl or Mexican in Aryan Phonology* is a pamphlet of twenty-four pages. The author thus indicates his position: "On the plains of Anahuac there has been spoken for centuries and is still spoken an Asiatic language of an ancient type. The vocabulary of this language is practically Sanskrit; its root formation follows the laws of Indo-Iranian phonetics." His work is devoted to detailed comparison of Aztec phonology with that of Sanskrit, Latin and German. He attempts to bring out laws of vocal and consonantal equivalence and substitution. This comparison has not before been made with equal seriousness and care. Unfortunately the author frequently lacks clearness and the reader has difficulty in grasping his meaning. In this pamphlet the author promises "a more popular work of a comprehensive character." This work has now been issued under the title of ***Primitive Aryans of America.* On the whole, after the hope raised by the pamphlet, it is somewhat disappointing. It consists of a series of loosely connected chapters, which fail to develop a consistent argument. It contains a considerable number of interesting facts not well arranged for demonstration nor for ready finding. Some of its suggestions are well worth following up. In the first chapter, Mr. Denison tells us that he purposes "to support these preliminary statements with about five hundred words more or less, in a comparative vocabulary, which I deem ample to establish the linguistic unity of the New World with the Old." Unfortunately, on account of ill health, the author has not been able to do this, which—if well done—might indeed prove conclusive. In the footnote in which he acknowledges this disability he says: "but ample proofs are to be found in my monograph Mexican in Aryan phonology." This is discouraging. We wish that some student, impelled by Mr. Denison's hints, might make as close, accurate and searching a comparison of Aztec and Aryan languages as Brandsteller has done of the different languages of the Malaio-Polynesian family. The rigid application of recognized rules of linguistic comparison laid down by Brandsteller would either demonstrate Mr. Denison's claim or finally demolish it.

Mr. Butts' little work upon ****The Swastika* is apparently the first installment of a study of the Aztec calendar, although we are not so informed. This "statement No. 1," deals with the swastika and a certain Aztec calendar wheel. Mr. Butts tells us the wheel is taken from Clavigero and presents a brief biographical note regarding the famous Italian writer. Not having associated the wheel in question with Clavigero, we have looked carefully through the only edition of his work which we have at hand, in vain. Duran, however, gives the picture studied by Mr. Butts and tells us that it is a wheel of the cycle of fifty-two years. Mr. Butts first calls attention to the wide range in time and space of the swastika and quotes various writers as to its significance. He connects it with revolving movement and time reckoning and brings it into relation with Duran's calendar wheel. This is plainly a swastika, although we do not recognize it to be a "right revolving" one as Mr. Butts claims; nor do we see that it agrees with a Trojan example which he figures, although he states that it does. We mention these inaccuracies because in any discussion of Aztec calendar systems (in regard to which so much careless writing exists) especial accuracy is demanded. Each segment of the Duran calendar wheel is accompanied by a face upon the month of which proceed seven divergent lines. Mr. Butts claims that these indicate that the numerals and daysigns in each segment are to be counted around seven times, thereby making a seasonal count of ninety-one days—and taking the four segments together, the count of the four-season year of three hundred and sixty-four days. He shows that, by such a mode of counting, the days upon which new moon falls can be easily determined as well as where in each lunation any day occurs. There is no doubt that this can be done; to your reviewer serious doubt remains whether the wheel was actually used for that purpose and still more whether it was made for it. Mr. Butts' observation is new, perhaps, and certainly interesting.

FREDERICK STARR.

*Nauatl or Mexican in Aryan Phonology (not including formative syllables). T. S. Denison. Chicago. 1907. 8mo. pp. 24.

**The Primitive Aryans of America. T. S. Denison, Chicago. 1908. 8mo. pp. 189.

***Statement No. 1. The Swastika. Edward Butts. Kansas City. 1908. The Franklin Hudson Publishing Co. 8mo. pp. 40.

Greatness

Years of toil and years of care,
Years of patient faithfulness,
Years of hope and of despair,
Strength and courage measureless,
Mercy for the weak,
Bold where boldness must be shown,
Brave enough to stand alone,
Unafraid to act or speak
When the cause is just,
Knowing whom to trust,
Whom to turn from in the stress
Unbelieved;
Finally, when sweet success
Is achieved,
After all your foes are faced,
Knowing how
To wear worthily the laurels placed
On your brow.

—*S. E. Kiser.*

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THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

GENEVA'S THREE PROBLEMS OF THE DAY.—Three serious problems are agitating the minds of thoughtful people in Geneva to-day: one a question of public morals; the second a question of economics and public convenience; the third a question almost of life itself. Whatever the daily press may say about them, their importance to Geneva is evidenced by the fact that in that valiant little organ of the National Party, *Le Signal*, no other topics recur so often at the present time, with the single exception, perhaps, of that of conditions in the Congo Free State. Each of these dominant questions is due, in greater or less degree, to the peculiar history of the canton of Geneva and to its geographical position as an isolated outpost of the Swiss Confederation, almost surrounded by French territory and naturally subject in every way to French influence.

To this direct and imperious influence during the Napoleonic era, the city owes what her best citizens have long felt to be a crying shame and reproach, namely its system of licensed houses of prostitution. Alone among the cities of Switzerland, Geneva still maintains its *maisons de toleration* in spite of all the efforts of the "abolitionists." Twice since the international movement inaugurated by Mrs. Josephine Butler began, have friends of the cause brought the International Abolitionist Congress to Geneva in the hope of creating such an overwhelming public sentiment as would forever sweep away the hated system of state regulation of vice. Now again the contest is on, this time in the shape of a proposal to amend the penal code by the following addition: "Whoever exploits the prostitution of others by keeping a house of prostitution, or by habitually providing localities for such use, shall be punished by imprisonment for from one month to a year and by a fine of from fifty to five thousand francs.

"If the persons debauched are minors, the penalty shall be imprisonment for from one to five years."

This is proposed addition to the code accompanied by a temporary provision allowing the Council of State a period of six months in which to secure the gradual closing of the existing houses.

Deputy de Meuron, in introducing this measure in the Grand Council, not only ably presented the ethical aspects of the question from the local standpoint but also emphasized its international bearing by pointing out the inevitable connection between a system of licensed houses and the "white slave trade," which the leading governments of the world are unitedly endeavoring to suppress.

The second problem touches civic pride, it is to be feared, more generally than does the first, as matters of personal inconvenience or annoyance are apt to loom larger in the general consciousness than any menace to public morals with which one does not come directly in contact. This likewise chronic difficulty lies in the fact that the railway station of Geneva, though on Swiss territory, is owned and managed by the French company of the Paris, Lyons and Marseilles railway, which runs its trains and manages its station with scant regard to the comfort or convenience of its Swiss patrons, under a contract which has still many years to run. Quite recently, however, the station was burned, and the necessity for reconstruction has again brought to the fore the project for buying out the right of the French company, and the hope that, with the help of the Federal government, which manages the Swiss railways, a commodious modern station may be built, and the many crying abuses from which Swiss travellers have long suffered at this point, be remedied. *Le Signal* suggests that a temporary structure of brick or cement would content them for the time, if they might hope that 1915 would see, in connection with the celebration of the centenary of the admission of Geneva to the Swiss confederation, the inauguration of a first class Swiss station like those at Baal, Zurich and elsewhere. One can but wish them the realization of this hope.

The third and still more vital problem I reserve for another article.

M. E. H.

PHILADELPHIA CONGRESS OF THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS

To be held in the Meeting-House of the Religious Society of Friends, Philadelphia, Race street, near North 15th street, April 27-30, 1909.

PROVISIONAL PROGRAM.

The following preliminary announcement of topics and speakers at the Congress is as yet incomplete and subject to later revision:

TUESDAY APRIL 27, 8 P. M.
FIRST AND OPENING SESSION OF THE CONGRESS.

Welcome by the President of the Congress, Henry W. Wilbur, of Philadelphia.

Topic of the Session, "Religious Toleration and Good Citizenship."

Mutual toleration and good will between all classes, races, and churches of the republic a fundamental condition of religious and civil welfare.

A letter from the President of the United States, William Howard Taft, to the Congress will be read by the Secretary, Charles W. Wendte, Boston, Mass.

Address—"The Jew and Good Citizenship." Oscar S. Straus, of New York, late United States Secretary of Commerce and Labor.

Address—"The Roman Catholic and Good Citizenship." Charles J. Bonaparte, of Baltimore, later Attorney-General of the United States.

Address—"The Protestant and Good Citizenship." Speaker to be announced.

Address—"The Negro and Good Citizenship." Dr. Booker T. Washington, Principal Tuskegee Institute.

WEDNESDAY, APRIL 28, 9:30 A. M.
SECOND SESSION OF THE CONGRESS.

Topic, "The Nature and Mission of Religious Liberalism."

Devotional Service—Conducted by Rev. John Clarence Lee, D. D., Pastor Universalist Church of the Restoration, Philadelphia.

Presidential Address—Henry W. Wilbur, Secretary Committee for the Advancement of Friends' Principles, Philadelphia.

Secretary's Report—Rev. Charles W. Wendte, Foreign Secretary American Unitarian Association, Boston.

Business—Appointment of Committees.

Address—"What is Religious Liberalism?" Rev. William Channing Gannett, D. D., Rochester, N. Y.

Address—"What Liberal Religion Does for Man's Higher Welfare and Happiness." President Frederick W. Hamilton, D. D., Tufts College, Boston, Mass.

Address—"What Liberal Religion Has Done for America." Rev. Joseph H. Crooker, D. D., Boston, Mass.

Discussion.

WEDNESDAY, APRIL 28, 2 P. M.

Address—"Liberal Religion a Positive Faith." Ex-Governor Hon. Curtis Guild, Jr., of Boston, Mass.

Address—"The Obligations and Opportunities of Religious Liberalism in America To-day." Rev. Frederic A. Bisbee, D. D., of Boston, Editor *Universalist Leader*.

Discussion.

WEDNESDAY EVENING, APRIL 28.

Social Reception—Place and time to be announced. Brief addresses by various speakers.

THURSDAY, APRIL 29, 9:30 A. M.
THIRD SESSION OF THE CONGRESS.

Topic, "Religion and Modern Life."

Devotional Service—Rev. Hugo Eisenlohr, Cincinnati, Ohio.

Address—"The Religion of Democracy, as emplified by the Career of Abraham Lincon (1809-1909)." Rev. Jenkin Lloyd Jones, Minister Abraham Lincoln Centre, Chicago, Ill.

Address—"Evolution and Religion. Religion's Debt to Charles Darwin (1809-1909)." Rev. John Haynes Holmes, Minister Church of the Messiah, New York, N. Y.

Address—"The Bible in Modern Life." Rabbi David Philipson, President Central Conference of American Rabbis, Cincinnati, Ohio.
Discussion.

THURSDAY, APRIL 29, 2 P. M.

Address—"The Church in Modern Life." Rev. Frank O. Hall, D. D., Minister Church of the Divine Paternity, New York, N. Y.
Address—"Jesus Christ in Modern Life." Professor George B. Foster, Ph. D., University of Chicago.
Discussion.

THURSDAY, APRIL 29, 8 P. M.

FOURTH SESSION OF THE CONGRESS. . .

Topic, "Religion and the Social Question.

Devotional Service.
Address—"Religion and the Social Conscience." Professor Francis Greenwood Peabody, D. D., of Harvard University.
Address—"Religion and Social Service." Alexander Johnson, General Secretary National Conference of Charities and Correction, Fort Wayne, Ind.
Address—"Religion and Modern Industrialism." John Mitchell, late President United Mine Workers of America.

FRIDAY, APRIL 30, 9:30 A. M.

FIFTH SESSION OF THE CONGRESS.

Topic, "Religious and Social Reform."
Devotional Service.
Address—"The Duty of Religious People towards Honest Politics." To be announced.
Address—"The Duty of Religious Liberals with Respect to Marriage and Divorce." Mrs. Anna Garlin Spencer, Director Summer School of Ethics, New York, N. Y.
Address—"The Duty of Religious Liberals with Respect to the Child." To be announced.
Discussion.

FRIDAY, APRIL 30, 2 P. M.

Address—"The Duty of Religious Liberals toward the Peace Movement." Dr. William I. Hull, Swarthmore College, Pennsylvania.
Discussion.
Address—"The Duty of Religious Liberals toward the Temperance Reform." To be announced.
Discussion—Led by Rev. Pedro Ilgen, D. D., Pastor German Evangelical Church of the Holy Spirit, St. Louis, Mo.

FRIDAY EVENING, APRIL 30.

SIXTH AND CLOSING SESSION OF THE CONGRESS.

Topic, "The Fellowship of the Spirit."
Devotional Service.
Address—"Liberty and Union in Religion." Rev. Charles G. Ames, D. D., Minister Church of the Disciples, Boston, Mass.
Ten-Minute addresses by representative members of the following and other religious bodies:

Baptist—Rev. Dr. George H. Ferris, of Philadelphia.
Congregationalist.
Christian.
Episcopalian—Rev. Dr. Henry Mottet, of New York.
Ethical Culture Society.
German Evangelical. Rev. Carl Voss, of Pittsburg, Pa.
Independent—Rev. Dr. Algernon Crapsey, of Rochester, N. Y.
Jewish—Rabbi Dr. Joseph Krauskopf, of Philadelphia.
Universalist.
Unitarian—Rev. U. G. Pierce, of Washington, D. C.
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PRESS OPINION

We have read it with delight. Whether judged by the standard of thought or style, it is a classic of its kind.—Westminster Review (Philadelphia).

The great glowing soul of Mr. Jones is felt on almost every page. Free lance though he is theologically, he knows how to present the Christian life to young people winningly and to show them how it touches every detail of their daily behavior. —Congregationalist.

His gospel is hearty, wholesome and practical; his spirit is catholic, humane and inspiring. The temper of the book, like the temperament of the man, is bravely optimistic, with hardly a touch of pensiveness.—The Record-Herald (Chicago).

They are sermons to inspire pure living, and high thinking, and Christian teachers, even Baptists "in their little shell," will find in them many admirable thoughts and illustrations for the encouragement of youth.—The Watchman (Boston, Mass.).

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